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VIRGINIA GAZETTE.

OPEN TO ALL PARTIES, BUT INFLUENCED BY NONE.

WILLIAMSBURG: PRINTED BY CLEMENTINA RIND.

All Perſons may be ſupplied with this GAZETTE at 12*ſ.* 6*d.* a Year. ADVERTISEMENTS, of a moderate Length, are inſerted for 3*ſ.* the firſt Week, and 2*ſ.* each Time after; long ones in Proportion.——PRINTING WORK, of every Kind, executed with Care and Diſpatch.

Mrs. RIND,

I CANNOT ſee that the public has any thing to do with Moore Bragg. I am ſure he is little known any where but in his own county, and I imagine the knowledge of the proſecution againſt him would have been confined within the circle of his acquaintance (who were greatly concerned at the judge's too great lenity on his examination) had not the man made himſelf conſpicuous among your advertiſements. It would ſeem that this Moore Bragg intends to caſt a reflection on the magiſtrate before whom he was brought, for committing him on ſo ſlender a proof, and in the abſence of the proſecutor. I imagine it is immaterial whether the proſecutor was preſent or not. He could only have ſworn to his property had he been preſent, which he had done before, when the warrant was obtained. However, he might have informed the public, that the proſecutor had no notice of the appointment of the day for his examination, and that he was out of the county, in purſuit of Benjamin Bragg, with an hue and cry. But I think the examination of Moore Bragg and his accomplice were very ſufficient, conſidering the ſuſpicious characters of both, to induce a juſtice to call a court on him; to appear at which court the magiſtrate bound him in a recognizance. Several days were appointed for his examination; but the clerk being ill, and unable to attend, it could not be had until about twenty four days from the date of the warrant, which is the impriſonment he complains of. This man ſhould have publiſhed no untruths. He knows at the examining court he was not acquitted by the unanimous opinion of the juſtices. He ſhould have told the public that moſt of the members of the court firmly believed he was guilty of the charge againſt him, but as there was not poſitive proof, the majority was for acquitting him. He ſhould have informed the public, that at the time of taking the negro he and his brother Benjamin Bragg knew that Benjamin had no right to her, having before had the opinion of very able counſel to that purpoſe. He ſhould have confeſſed that he thought the taking the negro away was felony, and that he declared ſo at the time of taking her. He ſhould have acknowledged he lent his brother Benjamin an horſe and boy to carry away the negro. He ſhould likewiſe have informed, that this ſame Jeſſe Thornton aſſiſted Benjamin Bragg in carrying her fifteen or ſixteen miles. He ſhould have informed the public, that all this appeared to the court of Richmond, and that upon the diſſolution of the examining court, and on the ſitting of the county court, which was the ſame day, he was bound to his good behaviour for his enormities, himſelf in the ſum of one hundred pounds, and his ſecurities in the ſum of fifty pounds each. All this he ſhould have informed the public, and they then would have been able to judge of the injury he had ſuſtained by the proſecution againſt him. I ſhould not have treſpaſſed upon the public with taking any notice of this Moore Bragg, had I not feared he might paſs upon ſome for an honeſt injured man. I am, Madam, your humble ſervant,

A FRIEND TO TRUTH.

Mrs. RIND,

You will much oblige a conſtant cuſtomer by inſerting the following letter.

To the PRINTER *of the* LONDON EVENING POST.

SIR,

REASONS far different to want of zeal for the public good, reſpect for an applauded character, or to the fear of miniſterial vengeance, have long concurred to ſilence the pen of Junius. My animadverſions on popular ſubjects generally made their firſt appearance in another paper; but to give you a proof of my approbation of your firm and patriotic conduct as a printer, I ſend this to the public through the channel of your's.

Much has been ſaid of late in public, and more in private, about that *immaculate* claſs of his majeſty's ſubjects the *clergy*, and concerning the *ſcanty* allowance of tythes, which they poſſeſs in lieu of that "daily bread," for which the moſt devout among them ſo *fervently* pray.

I muſt confeſs to you, Sir, and to the public, I was not educated in any high opinion of that order of men; nor has my riper reflection produced any change in my ſentiments in their favour. I am not conſcious, however, of a diſpoſition to miſrepreſent them. They certainly derive their origin, and the origin of their hire, from a very remote antiquity; but as the rectitude of an inſtitution, either civil or religious, is not to be eſtimated by length of time, the diligent enquirer after truth, in relation to the liberties and happineſs of his fellow citizens, is certainly a character worthy of our eſteem. Every attempt to trace uſurpation and deſpotiſm to its ſource, either in church or ſtate, and to lay before the public the means by which civil or eccleſiaſtical tyrants have riſen to unjuſt power, demands a plaudit from every friend to the natural rights of mankind. For as in medicine, the knowledge of the cauſe and progreſs of any diſeaſe is neceſſary for the phyſician towards effecting a cure, ſo in religion and politics, a judicious enquiry into the riſe and progreſs of any grievance may lead the public, the phyſician extraordinary, of a diſordered kingdom, to preſcribe a radical and permanent remedy.

In peruſing a pamphlet juſt publiſhed by Meſſieurs Richardſon and Urquhart, entitled "An eſſay on the nature and immutability of truth, in oppoſition to ſophiſtry and ſcepticiſm, by James Beattie, L. L. D. &c. ſhewn to be ſophiſtical and promotive of ſcepticiſm and infidelity, with ſome remarks on prieſtcraft, ſubſcriptions, and eſtabliſhments," I find the following addreſs to the clergy, which, though rather long for a newſpaper, cannot fail of giving pleaſure to your liberal minded readers, eſpecially to thoſe who have not yet ſeen that excellent pamphlet.

"Permit us, gentlemen of the ſacred gown, to trace your pedigree. Without going back, with Rouſſeau, to a ſtate of nature, of which we can form no idea, we ſhall begin with the little kingdom of a village, compoſed of a few huts, made of branches of trees, and daubed over with earth. The original motives of the firſt aſſociation were a diſlike of ſolitude, a natural fondneſs of ſociety, with beings of the ſame ſpecies, to protect one another from wild beaſts, and to receive mutual aſſiſtance, as the neceſſities of nature required. Let us ſuppoſe, that, on the firſt aſſociation, they had no idea of property, and that the earth yielded, ſpontaneouſly, more than ſufficient fruit for food, while the ſprings yielded a common ſimple beverage to allay their thirſt. At length, however, that they might not have occaſion to wander far from home for ſuſtenance, each family cleared a piece of ground, incloſed it, cultivated it, and called it *their own*, which firſt introduced the idea of property. Some of theſe villagers, more indolent than the reſt, living upon the labours of others, exciting the paſſion of reſentment among the induſtrious, introduced another mode of aſſociation, called political ſociety, and they laid the foundation of a republican civil government. Laws were no ſooner made for the protection of property than magiſtrates were appointed to carry them into execution; and theſe magiſtrates formed a body called the ſtate. But neighbouring villages at length quarrelled, war was fomented, and ſome one member of the commonwealth, of diſtinguiſhed courage, was choſen for their captain, to marſhal and lead them on to battle, who, returning victorious, became afterwards appointed chief magiſtrate, and inveſted with ſome peculiar prerogatives, which introduced a new ſyſtem of government called monarchical. We will ſuppoſe that mankind no ſooner began to reflect than they had ſome rude ideas of beings ſuperior to themſelves, that preſided over the ſeaſons, and were the authors of both good and evil events, according to the humour they were in. This introduced polytheiſm, which ſeems to have been the firſt religion of mankind. Hence a ſet of men, more crafty and indolent than the reſt, who pretended a better knowledge of, a more intimate acquaintance and greater intereſt with, theſe deities, firſt laid the foundation of church governments or eſtabliſhments, that *imperium in imperio*, from which the greateſt evils have been derived ever ſince to ſociety. They gave the characters of theſe deities, appointed the mode of worſhip, and the ſacrifices that were to be made to them, and under what creaturely forms they were to be repreſented. The ſelf-erected hierarchy did not forget to impreſs on the minds of their fellow citizens, with peculiar grimace, that they being ſet apart for divine employments at the altars, and in interceſſion with the gods, certain proviſion ſhould be made for their maintenance, which, in the rude ſtate of thoſe times, we will ſuppoſe mankind chearfully and voluntarily did, by offering to them the choiceſt of their flour, their flax, their wine, their oil, and their virgins. But their prieſts, effectually to ſecure their maintenance, and eſtabliſh their divine claims, made an alliance with the ſtate, which, already corrupted, had formed a ſeparate intereſt from the people's; agreeing to enforce obedience to the civil laws, if the ſtate would ſupport them in their rights, and puniſh thoſe who ſhould reſiſt their eccleſiaſtical authority over the conſciences of the laity, in matters of religion, and over their property, in point of clerical demands. From this time the prieſtly function became an open, lucrative craft, as well as others; and it has ever ſince been a lucrative one, to ſay no worſe. Whoſoever preſumed to think and ſpeak freely againſt the church, by law eſtabliſhed, were puniſhed as atheiſts and heretics; and every conquered village was not only obliged to ſubmit to the civil laws of the conqueror, but alſo to ſubſcribe to the articles of the church, by law eſtabliſhed, and worſhip according to its preſcribed mode. The chief magiſtrate, who aimed at abſolute monarchy in the ſtate, by favouring the exorbitant demands of the prieſthood, paved his way to deſpotiſm. The clergy maintained his abſolute divine right, while the monarch ſupported their's; and thus the king and the prieſts agreed to enſlave the ſubject. But the prieſts, pretending to be next in authority to God himſelf, uſurped his prerogative, and, working on the paſſions of the laity by their enchantments, had them ſo much at command, that they moſtly maintained their authority over princes, and ſeldom failed to accompliſh the ruin of thoſe who oppoſed their mandates, and, in ſome free, mixed ſtates, the king is obliged to ſwear to maintain the church; that is to ſay, the prieſts, or God, by law eſtabliſhed, and to maintain the uſurped power and privileges of the clergy. And, in ſome of the preſent back governments, if a man declares againſt certain articles of the eſtabliſhed faith, declared fundamentals, he may be diſfranchiſed, and puniſhed as a blaſphemer and heretic; and if he declares againſt ſome others, of leſs importance, he can enjoy no places of profit or truſt under the government, while he is obliged to contribute his quota to the ſupport of that government, and of the national church or clergy. A man who has not been baptiſed, has not taken the ſacrament, and refuſes to take an oath, muſt not be a member of the ſenate, a magiſtrate, or even a clerk in the cuſtomhouſe, any more than a reputed deiſt or atheiſt. To ſecure, therefore, the eſtabliſhed church, or the immunities of prieſts, the clergy have ſtill ſo much influence, as to determine the ſtate to keep out diſſenters from any honorary or lucrative poſt in the nation. By which means every magiſtrate, and ſervant of the crown too, is bound, by the moſt powerful motive of intereſt, to ſupport the church's dominion and claims. Hence ſome of the wiſeſt, honeſteſt, moſt conſcientious, and worthy of his majeſty's ſubjects, are rendered of leſs ſervice to communicate than they might be; while ſome people, of pliable conſciences, and the moſt abandoned morals, having no ſcruple againſt ſubſcribing to any thing, or to taking of oaths and the ſacrament, may fill the higheſt and moſt lucrative departments in the ſtate. The clergy, indeed, have acted very craftily, if not wiſely, in the preſent century; for finding that the reverence for the prieſtly character diminiſhed among the laity, they have ſucceſsfully attempted to ſupport their influence, by intermarrying with the nobility, and by getting ſome branches of that claſs preferred to biſhopricks, and the greateſt dignities in the church. By which means the intereſt of the upper houſe is ſecured in their favour, while ſome of their moſt learned brethren, with abundance of Latin, Greek, and Hebrew ſcraps and ſentences, endeavoured to convince the government, that the ſafety of the crown, and the good of the ſtate, eſſentially depend on their alliance with the church. Thus the views of prieſts, like the vicar of Bray's, have ever been the ſame in every age. By open threats and curſes, or by cringing and coaxing, moſt ſtates have been induced to ſupport their claims and dominion over the laity.

The clergy, in former times, would not ſuffer God to diſpenſe any particular favour or bleſſing to mankind, without paſſing it through their hands. If a plague was ſtopped, a battle won, or a famine ended, it was, under God, to be attributed to the interceſſion of the church, his prime miniſters, and deputies; nor would they allow him to pardon even a ſingle ſinner whom they had not abſolved, or to teach any doctrine, by any of his ſervants, which they did not approve. Their wickedneſs and authority were at their meridian in the time of Pope Leo X. who granted indulgence throughout chriſtendom for crimes the moſt atrocious. Robertſon, in his hiſtory of Charles V. tells us, the promulgating of indulgencies in Germany was aſſigned to Albert, elector of Mentz, and archbiſhop of Magdebourg, and by his order retailed out in Saxony by Tetzel, a Dominican friar. The form of it was as follows: 'May our Lord Jeſus Chriſt have mercy upon thee, and abſolve thee, by the merit of his moſt holy paſſion; and I, by his authority, that of his bleſſed apoſtles, Peter and Paul, and of the moſt holy pope, granted and committed to me in theſe parts, do abſolve thee: Firſt, from all eccleſiaſtical cenſures, in whatever manner they have been incurred, and then from all thy ſins, tranſgreſſions, and exceſſes, how enormous ſoever they may be, even from ſuch as are reſerved from the cognizance of the holy ſee, and as far as the keys of the holy church extend. I remit to you all puniſhments which you deſerve in purgatory on their account; and I reſtore to you the holy ſacraments of the church, to the unity of the faithful, and to that innocence and purity which you poſſeſs at baptiſm; ſo that, when you die, the gate of puniſhment ſhall be ſhut, and the gates of paradiſe and delight ſhall be opened; and, if you ſhall not die at preſent, this grace ſhall remain in full force when you are at the point of death. In the name of the father, &c.'

The ſame author tells us, that "the Roman chancery publiſhed a book, containing the preciſe ſum to be exacted for the pardon of every particular ſin. A deacon, guilty of murder, was abſolved for twenty crowns; a biſhop, or abbot, might aſſaſſinate for three hundred livres; any eccleſiaſtic might commit uncleanneſs, though with the moſt aggravating circumſtances, for the third part of that ſum; even ſuch ſhocking crimes as occur ſeldom in human life, and perhaps exiſt only in the impure imagination of a caſuiſt, are taxed at a very moderate rate.

As the light of reaſon, that enemy to prieſtcraft, diffuſed itſelf over Europe, the veneration for, and power of prieſts, with ſuperſtition and bigotry, diminiſhed; but ſome of the wiſeſt nations are ſtill, more or leſs, enthralled and duped by the clergy. In England they manage

matters ſtill ſo dexterouſly, that a great majority are perſuaded we can neither live well, nor die in peace, without them; and the fees they extort from us are innumerable—baptiſm, preathing, praying (not to ſay teaching us to curſe our neighbours once a year) with marrying and burying, &c. &c. are all ſacred acts, which the curch, by law eſtabliſhed, will will not do freely of God's grace, nor ſome of them with any grace at all, excepting that of a drunken one. Methinks I foreſee the time, though it may not be near at hand, when ſome nations will ſhake off this dead weight, this yoke of prieſtcraft, which they cannot now eaſily bear, and emerge from the chicanery, as well as the tyranny, of prieſts. Their kingdom, erected in oppoſition to reaſon and common ſenſe, which yet they ſay is not of this world, is already ſhaken; the tables of theſe money changers, who make merchandize of God's grace and truth in the temple, will one day be overturned, and the retailers of orthodox driven out of the houſes of prayer, which in ſome countries are no better than dens of thieves:

Their ſquare cap bonnets, and gorgeous palaces,
Their tythes and offering, their dignity and uſurpation,
Will be diſſolv'd;——
And, like the baſeleſs fabric of a viſion,
Leave not a wreck behind. Amen."

Some of my readers may perhaps infer from this quotation that I wiſh the utter extirmination of all prieſts. I confeſs I am ready to doubt whether the world would be leſs religious were there no clerical inſtitution in it; but every man was left to the free exerciſe of his own reflection *alone* in matters purely between God and himſelf. But if we in this nation *muſt* have a ſet of men appointed *by law* to inſtruct us, let them not be inveſted with any power over our perſons or properties; but let them be paid, as the ſervants of the ſtate by which they ſtand ſo appointed, ſome fixed and more reaſonable hired out of the public treaſury; and for the reputation of thoſe who appoint them, let ſome regard be paid to their moral qualifications for their office. It may not be altogether an unprofitable enquiry, how far the character of our national clergy will agree with the qualifications preſcribed by St. Paul for thoſe who ſhould devote themſelves to the miniſterial office. In point of precedency our biſhops (and who more tenacious about it than they?) claim the firſt place. Let us then hear what they ought to be. "A biſhop," ſays the Apoſtle, "muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given to wine, no ſtriker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; for if a man know not how to rule his own houſe, how ſhall he take care of the church of God? Moreover he muſt have a good report of them which are without, leſt he fall into reproach, &c." What a catalogue of virtues are here! Virtues which ought to ſhine conſpicuouſly in thoſe who take upon themſelves the care of other mens ſouls, and receive ſuch enormous ſums of money for the charge. But, alas, dear reader, here pauſe a little; add thou thy tear to mine; or if thou art not ſerious, indulge the ſneer of equally juſt diſdain: For, to what regions of the habitable globe ſhall we go, to find a ſet of men ſo *deteſtable* as *our* clergy, for their pride, haughtineſs, covetouſneſs, voluptuouſneſs, indolence, and ſelf conceit. The lower orders (though many of them are leſs fat) are not a whit behind their ſuperiors in thoſe qualities, which, inſtead of engaging at leaſt our *reſpect*, render them the objects of diſguſt to every rational mind. Placed as they are, at a humble diſtance from the pomp of prelacy, they make themſelves equally odious with their ſuperiors, by adding all the profligacy of manners which is to be found in the loweſt claſſes of the laity, to that ſelf importance which is the diſtinguiſhing characteriſtic of their fraternity. Such are the men who claim the dignified name of *miniſters of the goſpel of Chriſt*, and take upon them to direct us in our way to heaven, in order to get from us the fruits of our labour on earth; but who, inſtead of having rendered any real ſervice to mankind, have been a plague to human ſociety from generation to generation. Let us, however, cheriſh the dear and animating hope, that the power of the higheſt amongſt us is haſtening to an end. The eyes of the laity have been long opened to the perception of eccleſiaſtical fraud and tyranny; and through the noble exertion of freedom and independence, our anceſtors procured for us an exemption from a part of that yoke, which neither they nor their fathers were able to bear. The glorious morn of freedom began to dawn in this iſland in the reign of the 8th Henry, and in a manner which excited the attention of all Europe. Neither the public nor the private conduct of that king were remarkably favourable to that ſublime and ſimple ſyſtem of religion, which Jeſus Chriſt came to eſtabliſh in the earth. But with all his frailties and imperfections as a *man*, he was the principal *monarch* of that age, who ſeemed conſcious of a power ſuperior to that of monkiſh ſuperſtition and tyranny, and from a principle of royal pride rejected the authority of the church of Rome. He became that lion which prevailed to open to this nation the ſacred book of religious liberty, and to looſe thoſe ſeven ſeals, with which the power of *prieſtcraft* had kept it ſealed for ages, for the horrid purpoſes of plunder and of blood. He found himſelf equal to the taſk of pulling down ſome of the ſtrong holds of that deſtructive engine of the infernal deity; and ten thouſand thanks to the ferocity of his diſpoſition he ſtretched forth his paw.

The turbulence of this prince gave ſuch a ſhock to popery as all the emiſſaries of Rome, during the ſhort but bloody reign of his infamous daughter Mary, could not recover. It received a ſtill more formidable one by the long and glorious reign of Elizabeth; and though it began again to rear its head under James the ſecond, the memorable interpoſition of the illuſtrious William, gave it a ſtill more permanent cruſh. Thus by a ſeries of events has the enormous power of prieſts been abridged in this nation; and, if I divine aright, ſome yet more glorious future revolution (may it be near at hand!) ſhall completely ſweep away, not only the ambition of tythes, but alſo every remaining veſtige of popiſh trumpery, from a land too ſacred to contain them.

J U N I U S.

Mrs. RIND,

Looking over ſome late Engliſh papers, the other day, I came acroſs the following little piece, addreſſed to one who is generally deemed the loweſt of mankind. It is not without humour, and, in my opinion, contains many judicious remarks. Be pleaſed, therefore, to give it a place in your entertaining paper. A CORRESPONDENT.

To JACK KETCH, *Eſquire.*

IT is become very common to addreſs great perſonages in the public papers, and as you are the great man who puts the finiſhing ſtroke to thoſe happy laws which our moſt excellent legiſlators frame, I have choſen to make my addreſs to you. Without flattery, ſir, I can aver, you are the only man who holds an office in the ſtate, and does the duty of it, with ſuch juſtice and perfect impartiality, as to diſcover no favour or reſpect to perſons. Impartial as death itſelf, you ſtrike the richeſt of rogues, *when you can get them in your hands*, equally with the pooreſt of the people; and I have long been of opinion, ſir, that you who put the juſtice of the laws into execution, deſerve to be ranked with, and receive as much honour as *thoſe who make them.* In this corrupt and degenerate age, it may be truly ſaid, to your laſting honour, that whilſt all other perſons in place and power are blinded by bribes, and cannot find out juſtice, you alone always execute it. Was the ribband placed as juſtly as you fix the knot, with what grace would it adorn the great! The poſt you hold, and ſo worthily fill, may be truly reckoned the moſt important in the ſtate; for without it all our laws would be of no ſignification, and every little villain would break them with the ſame impunity as *great ones do.* Your office therefore, ſir, cannot be too much honoured, nor can you be too richly rewarded by the ſtate. A ribband, ſir, would ſit as well upon your ſhoulders as upon *many of thoſe who wear them*, and a penſion of ſome thouſands a year would be more juſtly beſtowed upon you, for ſerving your country ſo faithfully, than on thoſe *who enjoy it for betraying the rights and intereſts of it.* Indeed, if juſtice was as impartially executed by others as it is by you, the profits of your place would be equal to that of any in the ſtate; nor would any nobleman in the nation have a *richer wardrobe.* At preſent, ſir, it is far otherwiſe; but the time may come (and it is the general wiſh of the community it may ſoon come) that rogues of *every rank* may meet with juſtice from your impartial hands; and when that happy time ſhall arrive, you, Squire Ketch, ſhall be honoured with many glorious titles; amongſt which you ſhall be called the reformer of the nation's repreſentative, the conqueror of court corruption, and the grand reſtorer of the conſtitution of your country. T R U T H.

Mrs. RIND,

CAELUM PETIMUS STULITIA.

ACTUATED by a principle of philanthropy, I have long reflected on ſo conſiderable a part of Meſſieurs Purdie and Dixon's weekly gazette, engroſſed with the futile arguings and unedifying diſputations of two incenſed divines of our church (viz. B——n and H——y) with much regret, and indeed dread, of the pernicious conſequences preſumable therefrom. At a time when a general corruption of manners has diffuſed itſelf through the practices of moſt of our lay-community in the lower parts of the country, whilſt little elſe prevails in the upper counties thereof, than an indiſſoluble averſion to, and enthuſiaſtic diſſention from, the principles of our eccleſiaſtic eſtabliſhment; whilſt, I ſay, the laity of our country labour almoſt univerſally under errors of ſo groſs a nature, could we conceive two gentlemen, ſituated at the very fountain head of the former abuſe (ſuch to whom the oracles of God are committed, and who are thereby bound by the moſt ſolemn obligations, being called to the office and work of the miniſtry) to take good heed to preaching, to be inſtant in ſeaſon and out of ſeaſon, to reprove, rebuke, exhort, with all long-ſuffering and patience, in meekneſs inſtructing thoſe that oppoſe themſelves; or, in other words, endeavouring by every effort of unwearied and unremitting diligence (as a conſcientious knowledge of the diſcharge of their important duty would direct them) to be found always watching over, and feeding the flock of Chriſt, as becomes faithful ſtewards of the myſteries of God's word, having firſt convinced them of ſin; inſtead of this, to give an unbounded looſe to all that contention which the apoſtle forbids even to be named amongſt ſaints, and having ſwerved from the end of the commandment, which is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned, turn aſide to vain jangling! Methinks I ſee Peter and Paul bluſhing to have their names mentioned, and phraſes mingled with ſuch abuſive cavils and incoherent jargon, which have for their grounds nothing more than the moderate good ſucceſs of one obſcure prieſt, and the diſappointment of another, and have therefore deſervedly incurred the greateſt contempt and utmoſt ridicule of every judicious reader, ſince their firſt appearance in public. Pray, Madam, with what degree of propriety could either of theſe gentlemen aſcend a pulpit, and thence recommend what is ſo neceſſary to be received, viz. peace and good-will among men, when they themſelves have, for theſe ſeveral months paſt, been giving us ſuch repeated demonſtrations of a ſelf diſpoſition ſo diametrically oppoſite to either? Upon the topic of falſhood, too, one of the firſt born of evils (if modeſty chances to be predominant) they will certainly be ſilent; for it is obvious, from every paragraph of their invective controverſy, that the whole of their aim has been to brand each other with the deteſtable ſtigma of avowed enmity to ſacred truth, and all its relations, and were urged to ſurmiſe that their mutual labours have not been altogether in vain. Leſt I ſhould fall under the ſame cenſure theſe parſons unhappily have done, I will conclude with a gentle admonition to them, to ceaſe from ſuch a baſe miſpending of their time and abilities for the future, and, on the contrary, ſeek to be approved "worthy examples of the believers, in word, in converſation, in charity, in ſpirit, in faith, and purity, looking to themſelves, and to their doctrine, with perſeverance, for by ſo doing they ſhall ſave themſelves, and them that hear them;" whereas by continuing ſtill in the labyrinth of ſcandal and defamation, we ſhall, in all probability, experience not only the conſciences of their weak brethren mortally wounded thereby, but likewiſe the glorious goſpel of Chriſt greatly hindered (at leaſt, in ther quarter) "and the hedges of that lovely vine, which, being planted in heathen poſſeſſions, took deep root, and filled the lands, be broken down; ſo that they which paſs by will pluck her grapes, and the wild boar out of the wood devour her."——Till the return of a ſimilar provocation to the preſent, whereby I have been induced to trouble you herewith, I am, Madam, your obedient humble ſervant,

AN ENEMY TO CAPTIOUS PARSONS.

FRONTIERS OF TURKEY, *January* 14.

HITHERTO we have no news of the enterprize that Haſſan Pacha had projected for moleſting the Ruſſians on the left ſide of the Danube. There is room to think that the ſucceſſes of this general, and the favour which they have gained to him at the Porte, gives umbrage to the Grand Vizier, who, ſenſible that his own merit is as ſolid, though leſs dazzling than that of his rival, does not with pleaſure ſee him conſidered as the reſtorer of the glory of the Ottoman arms, and gathering alone thoſe laurels rather due to the prudent diſpoſitions of Moſſoo Oglou than to the active courage of Haſſan. The enemies of this laſt give out that it was not through any injuſtice or jealouſy, but through his haughtineſs or miſconduct, that he loſt the poſt of Bey of Conſtantine.

WILLIAMSBURG, *April* 21.

The Bell, Moody, in five weeks from Glaſgow, is arrived in York river; the Nelly, M'Larty, from Glaſgow, and the Randolph, M'Nabb, from London, in James river.

Extract of a letter from a gentleman in Philadelphia *to his correſpondent in this city.*

"The vaſt noiſe and buſtle which has lately appeared in almoſt all the papers relative to the POSTOFFICE in America, without doubt, has alarmed many people on this continent, who would willingly adopt every prudent meaſure to redreſs themſelves in ſo important a matter; and, indeed, I cannot conceive how the mother country can pretend to the profits ariſing from that department, nor is it obvious to me, that the money produced therefrom can tend to the emolument of the crown, as I have been credibly informed the chief part of it goes to the ſupport of a ſet of harpies at home, who have, in a moſt unprecedented manner, pretended a claim thereto, and are upheld therein by every miniſterial influence. Doubtleſs the poſtoffice, thus eſtabliſhed, is an infringement upon the liberties of the Americans; and no man can wiſh more fervently than myſelf for a total abolition of it, upon ſo unjuſtifiable a footing. But when I reflect upon the conſequences that will naturally enſue, in bringing this about, from a pretty thorough knowledge of the principles and character of the gentleman who *ſeems* moſt to intereſt himſelf in the affair, I cannot ſay I have very flattering ideas of its ſucceſs. I believe, Sir, you are entirely unacquainted with Mr. G——d, who has been lately ſo much complimented; indeed, you need never wiſh an intimacy with him. Hard is the lot of that man who has not one wellwiſher: Mr. G——d may have received his encomiums from two or three intimates, but confident I am he is not regarded even by thoſe who once careſſed and ſupported him. A private poſt is ſet up from this city to Baltimore, but the merchants here would not ſuffer Mr. G——d to have the direction of it, notwithſtanding his *early application*, and *profuſion* of *patriotiſm*: They have more prudently preferred Mr. Bradford."

Written by a FRIEND, *on hearing of the death of* MILES CARY, *ſon of* Wilſon Miles Cary, *eſquire, who died the* 16*th inſtant.*

Accept, dear ſhade, the tribute of a verſe,
Inſtead of 'ſcutcheons, to adorn thy hearſe:
Theſe would with greater pomp, and more parade,
Have told whoſe cold remains are here convey'd,
But ſure the lines are fitter to impart
The tender ſorrows of a feeling heart;
Too much to pain, too long to grief innur'd,
Whoſe wounds not e'en time's lenient hand has cur'd.
For now they bleed afreſh, dear youth, for you,
And in their preſent pangs the paſt renew.
O couldſt thou, gentle ſpirit, but convey
Thy heav'nly knowledge to the ſons of clay!
Enlight'ned reaſon, in thy much lov'd name,
What now ſhe only whiſpers would proclaim;
Bid all, but moſt thy parents, hail the day
That ſnatch'd their highly favour'd ſon away,
And, as the immortal poet YOUNG hath ſaid,
With ſongs of joy "congratulate the dead."

ENTERED *in the* LOWER DISTRICT *of* JAMES *river.*

April 7. Brig John, John Duncan, from Hiſpaniola, with 30 hogſheads and 20 tierces of foreign molaſſes.

14. Sloop Betſey, John Avery, from Bermuda, with ballaſt.

15. Sloop Rachel, Joſeph Seymour, from Bermuda, with ballaſt.

CLEARED OUTWARDS.

April 8. Ship Hawke, Jacob Gelſheus, for Cadiz, with 8578 buſhels of wheat, and 622 barrels of flour.

9. Ship Catharine, James Patrick, for Cadiz, with 9000 buſhels of wheat, 590 buſhels of corn, and 90 buſhels of peaſe.

11. Ship Nancy, Robert Miller, for the Grenades, with 1500 buſhels of corn, 14 barrels of meal, 12 barrels of flour, 2 barrels of hams, 1200 feet of plank, 30,000 ſtaves and heading, 4000 hoops, 10,000 ſhingles, and 1 hogſhead of tobacco.

12. Ship Betſey, Samuel Croſtwhite, for Liverpool, with 241 barrels of tar, 1546 barrels of turpentine, 2 caſks of indigo, and 15,000 barrel ſtaves.

12. Schooner Bumper, Thomas Peaton, for Philadelphia, with 1600 buſnels of corn, 400 buſhels of peaſe, and 4 tons of hemp.

13. Sloop Lucy, Edward Drew, for Antigua, with 1 hogſhead of tobacco, and 38 barrels of bread.

13. Sloop Deſire, Prince Gorham, for South Carolina, with 2400 buſhels of corn, and 2000 buſhels of oats.